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# THE MEDICAL EVANGELIST

L. Warren

11-22

A JOURNAL DEVOTED TO THE  
PROMULGATION OF HEALTH REFORM PRINCIPLES

VOL. IX

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NUMBER 2

## The Need of a Revival and Reformation

MRS. E. G. WHITE

“NEVERTHELESS I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou hast fallen, and repent and do the first works; or else I will come unto thee quickly and remove thy candlestick out of his place, except thou repent.”

I am instructed to say that these words are applicable to Seventh-day Adventist churches in their present condition. The love of God has been lost, and this means the absence of love for one another. Self, self, is cherished and is striving for the supremacy. How long is this to continue? Unless there is a reconversion, there will soon be such a lack of godliness that the church will be represented by the barren fig tree. Great light has been given to her. She has had abundant opportunity for bearing much fruit. But selfishness has come in, and God says, “I will remove thy candlestick out of his place, except thou repent.”

Jesus looked upon the pretentious, fruitless fig tree, and with mournful reluctance pronounced the words of doom. And under the curse of an offended God, the fig tree withered away. God help His people to make an application of this lesson while there is still time.

God brings against ministers and people the heavy charge

(Continued on Page Eight)

# A High Standard for Leaders and People

BY GEORGE B. STARR

**G**OD has set the standard of daily living for His own people. He has not left man to set it for himself. The people of God are called out from the world to take their position upon a high and exalted platform which He Himself has set for them. "To purify unto Himself a peculiar people" is the object He has in view. They are not to be moulded after the world's customs, or to be influenced to reach or satisfied in reaching its standards. High up above the world is the standard of God's people.

The Lord's standard for the daily life of His people includes more than prayer and a daily study of His word or profession of faith. It includes what is eaten and drunk at the daily board.

"Our habits of eating and drinking show whether we are of the world or among the number whom the Lord by His mighty cleaver of truth has separated from the world. These are His peculiar people, zealous of good works."—Testimony, Vol. 7, p. 372.

No man can live a high-toned Christian life and make a god of his appetite on even one point; and every man does make a god of his appetite who suffers himself to eat and drink that which he knows God has condemned. This subject is vital to the physical and spiritual life of His people.

"True religion and the laws of health go hand in hand. It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications which destroy health, debase the soul, and prevent divine truth from impressing the mind."—Testimony, Vol. 7, p. 137.

"God desires His lightbearers ever to keep a high standard before them. By precept and example they must hold their perfect standard high above Satan's false standard, which, if followed, will lead to misery, degradation, disease, and death for both body and soul. Let those who have obtained a knowledge of how to eat, and drink, and dress so as to preserve health, impart this knowledge to others. Let the poor have the gospel of health preached unto them from a practical point of view, that they may know how to care properly for the body, which is the temple of the Holy Spirit."—Testimony, Vol. 7, p. 137.

"The light God has given on health reform is for our salvation and the salvation of the world."—Testimony, Vol. 7, p. 136.

"Hold up the principles of health reform, and let the Lord lead the honest in heart."—Testimony, Vol. 7, p. 136.

"The Lord has been sending us line upon line, and if we reject these principles, we are not rejecting the messenger who teaches

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## I Shall Be Glad

I should be glad if the Lord should come,  
Oh aye, I should be glad!

Do you think I would grieve me over much  
If the cities should crumble before His touch,  
If the hills should rock with a weight of woes,  
And the dear earth writhe in travail throes?

Nay, nay; I tell you, nay;  
I should be glad.

I should be glad if I had no part,  
Glad, glad!

If my Lord by His coming should pierce my  
heart,

And wipe me out from His book of life,  
Yet I would be glad.

I would offer myself on the mount of the  
Lord,

I would yield my limbs to the binding cord,  
I would welcome the thrust of Moriah's knife,  
And still be glad.

Do you know why?

Because I have heard the bitter cry  
Of a world that can no longer live.

And I could give

My joy of eternity just to know  
That forevermore there could be no woe.

I think it would be

If it had to be,

Worth life itself to have that thought,  
A glory to die with that thing wrought  
Into the mold of eternity.

And I shall be glad; for my Lord will come.

Oh aye,

I know He will come!

He has reckoned the years. He has finished  
their sum;

And the day between is a slender day—  
Till the sorrow of God be wiped away—  
In the blazing glory of human joy.

I shall be glad,

I shall be glad

In the sight of a rapture without alloy;

I shall be glad

When my Lord shall come!

ARTHUR W. SPAULDING.

# Sanitariums or Miraculous Healing-- Which?

D. H. KRESS, M. D.

WE CANNOT doubt God's *willingness* to heal those who are sick when it is for their good, and when His name can be glorified, and His truth advanced, thereby. We cannot doubt God's ability to heal instantly by a touch or a word. But to take the position that every one for whom prayer is offered should be instantly raised to health, or that to make use of means after such prayer is a denial of faith in God's power to heal, would be to take extreme positions. I well recall how some honest brethren arose about thirty years ago whose chief burden was to pray for the sick. They came into our sanitarium and offered prayer for patients who were advised to have surgical operations, or who were under treatment for their ailments, and then instructed them that to continue treatment or to have surgical work done after prayer was offered was a denial of faith. This brought confusion to our physicians and nurses. These men in fact had little use for sanitarium methods. They taught that a new era had come, and that sanitariums were for those who were unable to exercise faith, but not for believers. About this time special Testimonies came correcting these extreme views. In letters written to us by Sister White in 1905, she said:

"'Why,' asks one and another, 'is not prayer offered for the miraculous healing of the sick, instead of so many sanitariums being established?' Should this be done great fanaticism would arise in our ranks."

This is precisely what did happen. She says:

"The remark is often made, by one and another, Why depend so much upon sanitariums? Why do we pray for the miraculous healing of the sick, as the people of God used to do? Many are today asking this question. Here is the answer: "In the early history of our work many were healed by prayer, and some after they were healed pursued the same course of indulgence in appetite that they had followed in the past. How could the Lord be glorified in bestowing on them the gift of health? When the light came that we should have a sanitarium the reason was plainly given.

There were many who needed to be educated in regard to healthful living." Then she said:

"I will thus explain the reason why we have sanitariums. It is to gather in a class of people who will become intelligent upon health reform and will learn how to regain health and how to prevent sickness by following right habits of eating and drinking.

"I think I have answered the question, Why do we not pray for healing of the sick, instead of having sanitariums. The education of many souls is at stake. In the providence of God, instruction has been given that sanitariums be established in order that the sick may go to them and learn how to live healthfully. The establishment of sanitariums is a providential arrangement, whereby people from all churches are to be reached and made acquainted with the truth for this time. It is for this reason that we urge that sanitariums be established in many places outside of our cities."

"For many years light has been given that sanitariums should be established near every large city."—*Special Testimony, August 8, 1905.*

In Volume 6 of the Testimonies to the Church, page 441, we read:

"Let no one listen to the suggestion that we can exercise faith and have all our infirmities removed, and that there is therefore no need of institutions for the recovery of health. Since the Lord is coming soon, act decidedly to increase facilities that a great work may be done in a short time.

"Let the nurses in our sanitariums show that in the solemn work of caring for the sick, they do not rely on drug medication, but on the power of Christ, and the use of simple remedies that He has provided,—the application of hot and cold water and simple nourishing food, without intoxicating liquor of any kind, with judicious exercise and the putting away of all injudicious practices. In treatments such as these there is health for the sick.

"The Holy Spirit comes as a healing power to those who cease to do evil and learn to do well.

"Is not Christ in our world today as verily as He was then? Can He not heal the sick as well now as then? Let sanitariums and treatment rooms be established, and let people be given an education in the simple methods of treating disease. Is not this then the work that is to be undertaken, in the name of Jesus Christ of Nazareth. Disease can be cured if right methods are employed."—*January 29, 1905.*

We acknowledge that our sanitariums are not what they ought to be or what they will be. What is true of individual experience, is equally true of the experience of our sanitariums. With sadness we are forced to acknowledge they have not yet attained to the ideal held before them and are not yet perfect. But they are aiming to attain to this state of perfection. As we are compelled to exercise patience with ourselves in the development of character, and with others who are striving for the immortal crown, so we must give time to, and exercise patience with, our sanitariums in attaining their ideal.

God's work near and afar has always been carried forward by men who were compassed with infirmities, and who because of this could have compassion on the ignorant and those who are out of the way. Sanitarium work has always been carried forward by institutions that are compassed with infirmities, because of the infirmities of those who occupy positions of responsibility. But God has wrought through *men* in the accomplishment of His purposes *in spite of their infirmities*. In like manner He has wrought through His institutions. I have sometimes thought He covers our defects, for His own sake, from those who come to us for help, and makes impressions that pave the way for the reception of truth. While not many of the 35,000 or more patients treated last year embraced the truth, many of them left our sanitariums with definite impressions concerning the truth and with higher ideals of life and with a determination to attain to these. May we not expect to see many from among these take their stand for the truth when forced to make the final decision?

Of the many letters received by our sanitariums, I can only give a few, showing how patients are impressed as they come under the influence of these institutions.

I am glad to say that we are now enjoying good health. We are living strictly in harmony with the principles taught at the sanitarium, and not only

Page four

our immediate family, but some of our friends, have profited by our experience. My husband, I am glad to say, is perfectly well and looks the picture of health. He has not smoked since leaving the sanitarium.

If it were possible I would like to write to each member of the sanitarium family and thank them for their loving kindness to my husband and myself during our stay with you. It will forever be a bright spot in our lives and at the same time a revelation.

I firmly believe it was the all wise guiding hand of providence that placed us in your midst, for had I not witnessed it, I would not have believed that such godly people lived in these days of selfishness and greed.

Thanking you again and again for your interest and help both spiritually and physically, I am

Sincerely yours,

The following letter was from a government official:

I wish to again thank you and all of your nurses and attendants who were so kind and attentive to my wife while she was at the sanitarium, each of you seeming to take a personal interest in her case and assisting in accomplishing such wonderful improvements in her health. There is no doubt in our minds that you really saved her life.

I also wish to thank you for your fair treatment of myself, keeping the expense of nursing, etc., at a reasonable figure. We have often said that for the people we never met.

Again thanking you all, I remain,

Yours,

A patient in writing to a friend said:

We cannot be too thankful to God for this peaceful place to be sick and get well in. It has been a wonderful spiritual uplift to me, one that I shall never forget.

A father writes:

I want to tell you how pleased and thankful I am for your interest in our son. His visit here yesterday was a source of pleasure to us. His mother feels that a great change has come over our son. Last night he read from the Bible to us before he retired. He has faith in your good work and hopes some day to be a worker for the benefit of mankind. His mother has promised to spend her vacation with him at your institution.

Another patient writes:

I am not able to express in words my gratitude for all that was done for me at the sanitarium. I have been very good to me and has given me more than I deserve, not only in healing me and forgiving my sins, but in giving me such friends. For years I have been soul hungry, but I am so no more.

I miss the daily morning prayer and the beautiful Sabbath services.

May God's choicest blessing be given you and yours in your good work.

Sincerely yours,

These testimonials might be multiplied; they are merely samples of the numerous letters of a similar character, received at our sanitariums from former patients. Let us then pray for our sanitariums and for the physicians.

(Continued on Page Seven)



# The Setting of the Health Work in the Third Angel's Message

BY JOHN H. BURDEN

(Concluded from Last Issue)

"Through the power of the Holy Spirit, every work of God's appointment is to be elevated and ennobled, and made to witness for the Lord. Man must place himself under the control of the eternal mind, whose dictates he is to obey in every particular.

"The cross is the center of all religious institutions. These institutions are to be under the control of the Spirit of God; in no institution is any one man to be the sole head. The divine mind has men for every place.

"God's benevolent design embraces every branch of His work. The law of reciprocal dependence and influence is to be recognized and obeyed. 'None of us liveth to himself.' The enemy has used the chain of dependence to draw men together. They have united to destroy God's image in man, to counterwork the Gospel by perverting its principles. They are represented in God's word as being bound up in bundles to be burned. Satan is uniting his forces for perdition. The unity of God's chosen people has been terribly shaken. God presents a remedy. This remedy is not one influence among many influences, and on the same level with them; it is an influence above all the influences upon the face of the earth, corrective, uplifting and ennobling. Those who work in the Gospel should be elevated and sanctified; for they are dealing with God's great principles. Yoked up with Christ, they are laborers together with God. Thus the Lord would bind His followers together, that they may be a power for good, each acting his part, yet all cherishing the sacred principle of dependence on the great Head."—Special Testimony.

## CO-WORKING OF THE DIVINE AND THE HUMAN

The sick are to be restored through the co-operation of the human and the divine.

"In the ministry of healing, the physician is to be a co-worker with Christ. The Saviour ministered to both the soul and the body. The Gospel which He taught was a message of spiritual life and of physical restoration. Deliverance from sin and the healing of disease

were linked together. The same ministry is committed to the Christian physician. He is to unite with Christ in relieving both the physical and the spiritual needs of his fellow men. He is to be to the sick a messenger of mercy, bringing to them a remedy for the diseased body and for the sin-sick soul.

"Christ is the true head of the medical profession. The chief Physician, He is at the side of every God-fearing practitioner who works to relieve human suffering. While the physician uses nature's remedies for physical disease, he should point his patients to Him who can relieve the maladies of both the soul and the body. That which physicians can only aid in doing, Christ accomplishes. They endeavor to assist nature's work of healing; Christ Himself is the healer. The physician seeks to preserve life; Christ imparts life."—"Ministry of Healing," p. 111.

"The Saviour in His miracles revealed the power that is continually at work in man's behalf, to sustain and to heal him. Through the agencies of nature, God is working, day by day, hour by hour, moment by moment, to keep us alive, to build up and restore us. When any part of the body sustains injury, a healing process is at once begun; nature's agencies are set at work to restore soundness. But the power working through these agencies is the power of God. All life-giving power is from Him. When one recovers from disease, it is God who restores him."—"Ministry of Healing," p. 112.

"If human beings would open the windows of the soul heavenward, in appreciation of the divine gifts, a flood of healing virtue would pour in."—"Ministry of Healing," p. 116.

"God's healing power runs all through nature. If a tree is cut, if a human being is wounded or breaks a bone, nature begins at once to repair the injury. . . .

"In this work we are to co-operate. . . . Only the love that flows from the heart of Christ can heal. Only He in whom that love flows, even as the sap in the tree or the blood in the body, can restore the wounded soul.

"Love's agencies have wonderful power, for they are divine. The soft answer that 'turneth away wrath,' the love that 'suffereth long, and is kind,' the charity that 'covereth a multitude of sins,'—would we learn the lesson, with what power for healing would our lives be gifted! How life would be transformed, and the earth become a very likeness and foretaste of heaven!"—"Education," pp. 113, 114.

"When the Gospel is received in its purity and power, it is a cure for the maladies that originated in sin. . . .

"The love which Christ diffuses through the whole being is a vitalizing power. Every vital part,—the brain, the heart, the nerves,—it touches with healing. By it the highest energies of the being are roused to activity. It frees the soul from the guilt and sorrow, the anxiety and care, that crush the life forces. With it come serenity and composure. It implants in the soul joy that nothing earthly can destroy,—joy in the Holy Spirit,—health-giving, life-giving joy."—"Ministry of Healing," p. 115.

"Christ is the well-spring of life. That which many need is to have a clearer knowledge of Him; they need to be patiently and kindly, yet earnestly, taught how the whole being may be thrown open to the healing agencies of heaven. When the sunlight of God's love illuminates the darkened chambers of the soul, restless weariness and dissatisfaction will cease, and satisfying joys will give vigor to the mind, and health and energy to the body."—"Ministry of Healing," p. 247.

"Those whose minds and bodies are diseased are to behold in Christ the restorer. 'Because I live,' He says, 'ye shall live also.' This is the life we are to present to the sick, telling them that if they have faith in Christ as the restorer, if they co-operate with Him, obeying the laws of health, and striving to perfect holiness in His fear, He will impart to them His life. When we present Christ to them in this way, we are imparting a power, a strength, that is of value; for it comes from above. This is the true science of healing for body and soul."—"Ministry of Healing," pp. 243, 244.

"While sanitariums are to combine the human and the divine, they are not to be known popularly as 'faith-cure institutions.'

"The way in which Christ worked was to preach the word and to relieve suffering by miraculous healing. But I am instructed that we can not now work in this way, for Satan will exercise His power by working miracles.

God's servants today could not work by means of miracles; because spurious works of healing claimed to be divine, will be wrought.

"For this reason the Lord has marked out a way in which His people are to carry forward a work of physical healing, combining with the teaching of the word.

"Sanitariums are to be established, and with these institutions are to be connected workers who will carry forward genuine medical missionary work. Thus a guarding influence is thrown around those who come to the sanitarium for treatment.

"This is the provision the Lord has made whereby gospel medical missionary work is to be done for many souls. These institutions are to be established outside the cities, and in the educational work is to be intelligently carried forward."—Special Testimony.

"The remark is often made, by one and another, why depend so much on sanitariums? Why do we not pray for the miraculous healing of the sick, as the people of God used to do? In the early history of our work many were healed by prayer. And some, after they were healed, pursued the same course in indulgence of appetite that they had followed in the past. They did not live and work in such a way to avoid sickness. They did not show that they appreciated the Lord's goodness to them. Again and again they were brought to suffering through their own careless, thoughtless course of action. How could the Lord be glorified in bestowing on them the gift of healing?

"When the light came that we should have sanitariums, the reason was plainly given. There were many who needed to be educated in regard to healthful living. A place must be provided to which the sick could be taken, where they could be taught how to live so as to preserve health. At the same time, light was given that the sick could be successfully treated without drugs. This was the lesson that was to be practiced and taught by physicians, nurses, and by all other medical missionary workers. Drugs were to be discarded because when they are taken into the system, their effect is very injurious. Many suffering from fevers have died as the results of the drugs ministered. They might have been alive today had they been given water treatment by the competent to administer it. . . .

"It is to save the souls as well as to cure the bodies of men and women that our sanitariums



at much expense, are established. God designs that by means of them, the rich and the poor, the high and the low, shall find the bread of heaven, and the water of life.

"I will thus explain the reasons why we have sanitariums. It is to gather in a class of people who will become intelligent upon health reform, and will learn to regain health and how to prevent sickness by following right habits of eating and drinking and dressing. As a part of the treatment, lectures should be given regarding the right choice and preparation of foods, showing that foods may be prepared so as to be wholesome and nourishing, and at the same time appetizing and palatable. These lectures should be diligently kept up as means of instructing the patients how to prevent disease by wise foresight. By means of these lectures the patients may be shown the responsibility resting on them to keep the body in the most healthful condition because it is the Lord's purchased possession.

"The sick may look to the great Healer as they do all that is possible to be done on their part, co-operating with Him who so loved the world that He 'gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' He who would be healed must cease to transgress the law of God. He must cease to lead a life of sin. God cannot bless the one who continues to bring upon himself disease and suffering by violating the laws of heaven. But the Holy Spirit comes with a healing power to those who cease to do evil and learn to do well.

"I think I have answered the question, Why do we not pray for the healing of the sick, instead of having sanitariums? The education of many souls is at stake. In the providence of God, instruction has been given that sanitariums be established, in order that the sick may go to them, and learn how to live healthfully. The establishment of sanitariums is a providential arrangement, whereby people from all places are to be reached and made acquainted with the truth for this time. It is for this reason that we urge that sanitariums be established in many places outside of our cities."—Special Testimony.

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#### SANITARIUMS OR MIRACULOUS HEALING-- WHICH?

(Continued from Page Four)

managers, matrons and nurses connected with them, that they may speedily become all that God desires them to be. When we do this as

we should God will respond and a much greater work will be done through them.

We are told that, "In our sanitariums a pure religious influence should be paramount. Solenn impressions are to be made on the minds of those who come for treatments. The very highest interests are to be given first attention. These institutions are the Lord's facilities for the revival of pure, elevated morality. We do not establish them as a speculative business, but to help men and women to follow right methods of living.

"We must take advantage of the means that the Lord has placed in our hands for the carrying forward of medical missionary work. Through this work infidels will be converted. Through the wonderful restorations taking place in our sanitariums, souls will be led to look to Christ as the great Healer of soul and body."

From these communications it will be seen that our sanitariums, and sanitarium methods, will be in demand to the close of time. Instead of working against miraculous healing, they are to prepare the way for the prayer of faith to be more fully answered.

It is more important to be saved from sin than to be healed. The removal of the causes of sickness is more important than to be miraculously restored to health without ascertaining these causes. To every one that is healed Jesus wishes to say, "Go thy way, sin no more, lest a worse thing come upon thee." When God heals the sick, He desires to lead them forth by the right way toward the city of habitation whose builder and maker is God.

Prayer is not designed to change God's thoughts toward us. It is designed to change us, and to bring us into harmony with His laws, thus enabling Him to do for us what He desires.

"In many cases of prayer for the healing of the sick, that which is called faith is nothing less than presumption. Many persons bring disease upon themselves by their self-indulgence. They have not lived in accordance with natural law or the principles of strict purity. Others have disregarded the laws of health in their habits of eating and drinking, dressing and working. Often some form of vice is the cause of feebleness of mind or body. Should these persons gain the blessing of health, many of them would continue to pursue the same course of heedless transgression of God's na-

(Continued on Page Ten)

## THE NEED OF A REVIVAL AND REFORMATION

(Continued from Front Cover)

of spiritual feebleness, saying, "I know thy works, that thou art neither cold nor hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children.

A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of the spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend.

God loves His church. There are tares mingled with the wheat, but the Lord knows His own. "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father and before His angels. He that hath an ear, let him hear what the Spirit saith unto the churches." Shall not the counsel of Christ have an effect on the churches? Why halt, ye who know the truth, between

A revival and reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices.

two opinions? "If the Lord be God, follow Him; but if Baal, then follow him." Christ's followers have no right to stand on the ground of neutrality. There is more hope of an open enemy than of one who is neutral.

Let the church respond to the words of the prophet, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and His glory shall be seen upon thee."

God's people have lost their first love. They must now repent and make steady advancement in the path of holiness. God's purpose reach to every phase of life. They are immutable, eternal; and at the time appointed they will be executed. For a time it may seem that Satan has all the power in his hands; but our trust is in God. When we draw near to Him

He will draw near to us and will work with our mighty power to accomplish His gracious purposes.

God rebukes His people for their sins, that He may humble them, and lead them to seek His face. He will strengthen them in reformatory action, lifting up for them a standard against the enemy. His rich blessing will rest upon them, and in bright rays they will reflect the light of heaven.

Seeing that God is with

His people, multitudes not of our faith will unite with them in serving the Redeemer.

(NOTE: In connection with the above article let the reader take notice of the following quotations, and then study the relation between this article and the one found inside the front cover.—Editor)

"To my ministering brethren I would say

Combine the medical missionary work with the proclamation of the Third Angel's Message. Make regular organized efforts to lift the churches out of the dead level in which they have fallen, and have remained for years. Send into the churches workers who will set the principles of health reform in the connection with the Third Angel's Message before every family and individual. Encourage all to take part in work for their fellow men, and see if the breath of life will not quickly return to these churches."—Testimonies to Ministers and Workers, No. 11, pp. 119, published July 31, 1898.

"Make regular, organized efforts to lift the church members out of the dead level in which they have been for years. Send out into the churches workers who will live the principles of health reform. Let those be sent who can see the necessity of self-denial in appetite, or they will be a snare to the church. See if the breath of life will not then come into our churches. A new element needs to be brought into the work."—Testimony, Vol. 6, p. 267.

"The subject of health reform has been presented in the churches; but the light has not been heartily received. The selfish, health-destroying indulgences of men and women have counteracted the influence of the message that is to prepare a people for the great day of God. If the churches expect strength, they must live the truth which God has given them. If the members of our churches disregard the light on this subject, they will reap the sure results in both spiritual and physical degeneracy. And the influence of these older church-members will leaven those newly come to the faith. The Lord does not now work to bring many souls into the truth, because of the church-members who have never been converted, and those who were once converted but who have backslidden. What influence would these unconsecrated members have on new converts? Would they not make of no effect the God-given message which His people are to bear? . . .

"I know that many of our brethren are in heart and practice opposed to health reform. . . . My heart is sick and sad over the existing state of things. Some say that some of our brethren have pressed these questions too strongly. But because some have acted indiscreetly in pressing their sentiments concerning health reform on all occasions, will any dare to keep back the truth on this subject?"—Testimony, Vol. 6, pp. 371, 373.

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#### A HIGH STANDARD FOR LEADERS AND PEOPLE

(Continued from Inside Front Cover)

them, but the One who has given us the principles."—Testimony, Vol. 7, p. 136.

"God gave the light on health reform, and those who rejected it, rejected God."—Testimony, Series B, No. 6, p. 31.

Having a standard clearly set by God Himself and presented to them in clear lines and simple language easy to be understood, the people of God must call for leadership in harmony with this standard. Any departure from

the revealed standard by leaders called to be examples and exponents of the will of God must bring confusion into the ranks of His people. Honest souls are perplexed and confused over what ought to be plain and clear.

In such a situation the people are left to one of two conclusions only; there is no alternative. They must condemn the practice of such leaders and hold to the Lord's standard themselves, or they must conclude that if such leaders are approved and accepted of God, then the Lord must not be so particular as they had supposed in regard to exact obedience to His standard, and so decide that they too may depart from it, and still hope to be accepted of God.

In the latter case the standard of God is set aside or lowered to accommodate the opinion or to suit the appetite of man, and God is dishonored. But in such a case, God has instructed His people just what to do in the selection and election of leaders.

"Only those who appreciate these principles and have been trained to care for their bodies intelligently and in the fear of God, should be chosen to take responsibility in this work. No man should be set apart as a teacher of the people while his own teaching or example contradicts the testimony God has given His servants to bear in regard to diet, for this will bring confusion. His disregard of health reform unfits him to stand as the Lord's messenger. . . . We are amid the closing scenes in this world's history; and there should be harmonious action in the ranks of Sabbath-keepers."—Testimony, Vol. 6, pp. 375, 378.

Men who have the temerity in view of these plain testimonies, to take a course contradictory to them, need not expect to be long sustained by the people of God in the position of leadership. The people having the standard themselves must call for leadership in harmony with that standard, and they will and do call for such leadership now. The days of this confusion are about numbered. God calls for leadership in exact harmony with the standard He has given. The hour has struck for unity of teaching and practice among God's remnant people.

"It is not numerous institutions, large buildings, or great display that God requires, but the harmonious action of a peculiar people, a people chosen by God and precious. Every man is to stand in his lot and place, thinking, speaking and acting in harmony with the Spirit



of God. Then, and not till then, will the work be a complete, symmetrical whole."—Testimony, Vol. 6, p. 293.

For this unity Jesus prayed and still prays. The Spirit of God has been given to bring about this union, and He will accomplish it.

"As we near the close of time, we must rise higher and still higher upon the question of health reform and Christian temperance, presenting it in a more positive and decided manner. We must strive continually to educate the people, not only by our words but by our practice. Precept and practice combined have a telling influence."—Testimony, Vol. 6, p. 112. See also p. 12 and pp. 375-379; Testimony, Vol. 9, p. 160.

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## FINDING THE CONFINES OF THE SABBATH IN THE ARCTIC REGIONS

(A letter written in response to a request for this information)

### THE MEDICAL EVANGELIST:

I have just received a letter from Elder T. E. Bowen in which he states that he has received a letter from you asking information as to how our people, living in the Arctic regions, determine the confines of the Sabbath. Elder Bowen has passed your request on to me for reply.

We have here in the Scandinavian Union Conference several hundreds of our people who live in the land of the midnight sun, and they never have any trouble keeping the Sabbath as commanded in the Bible from sun-down and until sun-down; the trouble always arises with the people who do not live there.

I have personally been up there on the Sabbath when the sun would shine almost as brightly at twelve o'clock midnight as at twelve at noon, and I had no difficulty either to determine when Sabbath commenced or when it closed. The whole matter is very simple.

The Norwegian government prepares its calendar in which is found a sunset table for all parts of the country,—for the regions clear up to the northernmost point of the country. When summer comes, and the sun does not set till 11 o'clock in the evening or 11:59, then Sabbath begins at 11:59 Friday evening. But now when the sun doesn't set, what then? Well, it *does set*; it is true it does not *disappear* below the horizon, but it reaches its lowest point always at a time around twelve

o'clock during the few weeks it keeps above the horizon. This definite minute is given in these governmental calendars; it is perhaps one or two minutes before twelve or one or two minutes after twelve. Exactly when the point is reached, it appears as though the sun stands still a few moments, then it begins to rise after it has been as far down as it could come. I have watched it with my own eye both on a Friday evening, as well as on a Saturday evening, and it was just as natural to begin and to close as though one would begin and close it around seven or eight o'clock in the evening.

Now, I do not know whether this is just the information you are seeking. Perhaps the explanation is altogether too simple, but it is the way it is done. With these astronomical prepared tables in hand, the people can keep Sabbath just as punctually as people living on the equator. The Lord knew about that when He made the earth round, I am sure; if the world had had some other shape, there might have been difficulties, but as it is, our brethren and sisters in these northern climes find that even this Bible command can be observed in the very letter.

Hoping that this information may be of some service to you in meeting the objections of those who never lived in such climes, but who always try to make it impossible for those who live there, to keep the day of the Lord. He has commanded.

Sincerely yours,

STEEN RASMUSSEN

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## SANITARIUM OR MIRACULOUS HEALING—WHICH?

(Continued from Page Seven)

natural and spiritual laws, reasoning that if God heals them in answer to prayer, they are at liberty to continue their unhealthful practices and to indulge perverted appetite without restraint. If God would work a miracle in restoring these persons to health, He would be encouraging sin. It is labor lost to teach people to look to God as a healer of their infirmities, unless they are taught also to lay aside unhealthful practices. In order to receive the blessing in answer to prayer, they must cease to do evil and learn to do well. Their surroundings must be sanitary, their habits of life correct. They must live in harmony with the law of God, both natural and spiritual."—*Ministry of Healing*, pp. 227, 228.

# MEDICAL MISSIONARY EVANGELISM

## THE SAPULPA MEDICAL EVANGELISTIC CAMPAIGN

W. E. BARR

THE Sapulpa Medical Evangelistic Campaign opened in that city May 18, 1921. The tents were pitched on a beautiful lot, one block from the city square. The city has a population of eleven thousand.

From the very first we had the co-operation of the city officials through one of the city commissioners who had accepted the message in the neighboring city of Tulsa under Elder John Tindall two years before. Although this brother had resigned his office to attend school, his consistent life had opened the way before us.

The identity of our profession being generally unknown, gave us a large advantage in the beginning of our effort.

The usual company meetings were held every Monday morning in which we gave close study to God's instructions in the Testimonies regarding the health reform message as related to the Third Angel's Message. The workers cherished the Lord's instruction, and ordered their lives accordingly.

Only three public lectures were given each week. Each Sunday night Bible topics were presented, while Tuesday night lectures dealt with food and its relation to health. Samples of foods, prepared in harmony with God's instructions, were served to the public, following these lectures. Thursday night was given to the treatment of disease by hydrotherapy.

From the first the health work was a success. Some remarkable cures were wrought. During the four months our sanitarium tent was established, over 300 treatments were given. During the campaign ninety souls were baptized into the message. Nineteen of these received their first desire for the truth through interest aroused in the medical work.

When the campaign was finished there was no hall in the city large enough to accommodate our people for Sabbath services. We were therefore obliged to build a house of worship, despite the financial depression at that time.

Because of the favor gained through the medical work, we were able to solicit the business men of the city. Although we were the sixth church to ask for assistance that summer, a hearty response was given. As a result of the co-operation of the business men with the members of the church, we have a beautiful little building, seating about 250, as a memorial to the Third Angel's Message. Below the auditorium are two large, well-lighted school rooms, which will be used this fall.

At the present writing, the campaign company is working in Ardmore, Oklahoma. Here we were known to be Adventists, and prejudice has been very bitter. We have been able to see the fulfillment of the promise concerning the health reform found in Volume 9, page 113, "This work bears the signature of heaven and will open doors for the entrance of other precious truths."

Ardmore was the first place in the Southwestern Union where the message was preached, and Seventh-day Adventists of varied reputations have lived here. In this campaign, only three cards were passed in, asking for Bible studies, but through the health work we have secured over one hundred Bible readers. Thanks to God's plan of operating campaigns.

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"Often" the only operation necessary is to cut out bad eating habits or to amputate the appetite.—GEO. S. WEGER, M. D.



# Home Medical Missionary Work

## MEDICAL MISSIONARY WORK IN THE SOUTHERN UNION CONFERENCE

FOR a number of years we have conducted a class in health and simple treatments in connection with our colporteurs' institutes throughout the union. These have usually been at the night hour so that members of the local church school could also attend. At our camp-meetings we have had at least an hour if not a day in which the various phases of our health work have been presented, usually a goodly number taking part.

Beginning a year ago last January, we have conducted in sixteen of our larger churches what we term Home-Health Institutes. The most of these have been of ten days' duration. In these and at our camp-meetings we have had the assistance of Dr. E. A. Sutherland, our medical secretary, but at the institutes usually he could be with us for only a Sabbath and Sunday. Mrs. Sutherland has also been with us for two days at most of these institutes, and has rendered most excellent help in dietetics and in children's diseases. The rest of the work has been carried on by the union and local conference men. We have endeavored to follow quite closely the lessons prepared by the Home Missionary Department, and our people have certainly responded nobly. The attendance has been excellent and in nearly all cases has led to the formation of a Home Nursing class following the institute which has been well attended by our people in the local churches.

Of course, it is hard to estimate the results of this work, but we are constantly meeting people at our camp-meetings and in our local churches who tell of the great benefits that have come to them as the result of the changes they have been led to make in their manner of living and of the almost miraculous results they have obtained by carrying out the principles outlined in the Spirit of Prophecy by the treatment of not only those in their own families, but by rendering assistance in their neighborhoods.

One change that has been very noticeable is emphasized by a statement recently made by a General Conference worker who had just com-

pleted a tour of our larger churches with us. We had been able on this trip to stay in the homes of our members quite largely, and as we bade this brother good-by, he said, "Well, I have never found so many of our people using wholewheat bread and so few using flesh foods."

Truly the time is ripe for our people to take a definite stand on the principles of health reform and to recognize that indeed "it takes all to buy the field."

O. R. STAINES.

A Book Printed on the

### Redlands Gospel-Medical Campaign

Many calls have come for the reproduction of the lectures given in Redlands as reported in the public press. Therefore these are printed in book form, including both the gospel and medical lectures. A section will be devoted to a description of this kind of campaign work, notes and references from the Bible and Spirit of Prophecy concerning it. Price \$1.00, postage 5 cents extra. Foreign \$1.25. Order of—

### The Medical Evangelist





# RATIONAL THERAPEUTICS



## DRUG THERAPY—DIVINE REVELATION AND SCIENTIFIC CONFIRMATION

BY FRED B. MOOR, M. D.

*Assistant Professor of Therapeutics, College of Medical Evangelists, Loma Linda, Calif.*

IT IS remarkable how modern therapeutics is developing along lines mentioned by the Spirit of Prophecy at a time when drugs were used almost exclusively in the treatment of disease. This reform has been brought about largely by the experimental study of the action of drugs in the comparatively young science of pharmacology. Every revision of the pharmacopeia sees large numbers of drugs discarded as worthless. In place of these discarded drugs, physiological measures are coming to occupy a more and more important place.

However, there are still a large number of drugs in common use which we, as a people, should regard with disfavor. Some of these are mentioned specifically, namely strychnine, mercury, opium, and quinine. The actions and effects of these drugs were described in articles entitled "Disease and its Causes," published in 1866, in the book "How to Live." These descriptions correspond very closely with those found in the best recent works on therapeutics and pharmacology. Of course the Testimonies are not couched in the same scientific language, but the meaning is identical. We shall devote our attention in this article to the four drugs mentioned above, comparing Testimony with scientific findings.

In this pamphlet, "Disease and Its Causes," Mrs. White describes the actions and effects of the four drugs already mentioned as they were shown her in vision. We shall use only such parts as serve our purpose.

### STRYCHNINE

This instruction is given concerning the action of strychnine:

"I was shown persons under the influence of this poison. It produced heat, and seemed to act particularly on the spinal column, but affected the whole system. When this is taken in the smallest quantities, it has its in-

fluence, which nothing can counteract. If taken immoderately, convulsions, paralysis, insanity and death are often the results. Many use this deadly evil in small quantities. But if they realized its influence, not one grain of it would be introduced into their systems."

"It is especially felt upon the nerves, and it effects the whole nervous system. There will be, for a time, increased forced action upon the nerves. But as the strength of the drug is spent, there will be chilliness and prostration. Just to the degree that it excites and enlivens will be the deadening, benumbing results following."

The pharmacologists tell us that strychnine acts chiefly upon the spinal cord. It lowers the resistance of the connections between the nerves entering and the nerves leaving the cord. Thus if one's finger is pricked, he jerks his hand away more quickly and violently after having taken strychnine. Then any stimulus from the exterior, regardless of the intensity, causes a more marked response than usual. This is called a reflex response. Now when a large dose of the drug (1-3 to 2-3 of a grain or more) is taken, the reflex response is so violent that all the body muscles are involved, and we have a convulsion. Following any dose of strychnine there is a period of corresponding depression, but after the large convulsive doses, there is a profound prostration in which the patient may die. This increased reflex activity is the "forced action" mentioned in the Testimony.

The effect of strychnine upon the nervous system has been likened to that of a whip upon a tired horse. The animal needs rest, but instead the whip is applied, and he is forced to work. So with the nervous system in certain weak debilitated individuals, it needs rest, but strychnine spurs it on to increased action resulting in more profound fatigue.

The Testimony says, "It produced heat."

How does strychnine produce heat? The heat of the body is produced by the activity of the various organs, especially the muscles. When we are cold we shiver. Shivering is a series of rapid muscular contractions intended to increase heat production in the body. Strychnine, by increasing reflex activity through the spinal cord, increases muscular activity and consequently body heat.

What about the use of strychnine in therapeutics? The Testimony says, "Many use this deadly evil in small quantities. But if they realized its influence, not one grain of it would be introduced into their systems."

Strychnine is used therapeutically as, (1) an appetizer; (2) a tonic; (3) a circulatory stimulant. The so-called appetizers act, as such, simply on account of their bitter taste. After one has taken a taste of a very bitter substance, almost anything tastes good to him. The value of these bitters is doubtful; but if they must be used, there are simple harmless ones which should be taken in place of strychnine.

Strychnine is much used in tonic preparation, e. g., elixir of the phosphates of iron, quinine, and strychnine. It acts, as already explained upon the spinal cord. A tired, nervous system, which needs simple rest and true rational tonic treatment, is forced to work on to further exhaustion. Strychnine as a tonic is not rational.

Concerning the circulatory stimulant action, let us quote from well-known pharmacologists:

"These effects (of strychnine on the circulation) are so inconsistent and small that they could be accidental. The cardiac contractions are not changed. Clinical observations on the blood pressure and heart rate, in health and in various diseased conditions, give similarly negative and inconclusive results, even when rather large doses are used."—Sollman.

"It is a mistaken idea among physicians that strychnine is a direct stimulant to the heart."—Bastido.

It is true that many physicians use strychnine for the purposes mentioned, but it is not rational nor is it scientific.

#### MERCURY

Acute mercurial poisoning is described in the Testimony as follows:

"It (the case presented) was that of a young man to whom was administered calomel. He was a great sufferer. His lips were dark and swollen, his gums were inflamed. His tongue was thick and swollen and saliva was running from his mouth in large quantities."

Compare this with Bastido's description of acute mercurial poisoning:

"The symptoms are profuse flow of saliva, metallic taste, very foul breath, coated swollen tongue, soreness or ulceration of the gums or inside of the mouth, soreness of the tooth sockets and loosening of the teeth."

Bastido says that in people having nephritis he has seen these symptoms occur after two or three compound cathartic pills each containing a grain of calomel.

The Testimony describes chronic mercurial poisoning as follows:

"It (calomel) torments the system as long as there is a particle of the poison left in it. It endures, not losing its properties by its long stay in the living system. It inflames the joints and often sends rottenness to the bones. It frequently manifests itself in tumors, ulcers,

and cancers, years after it has been introduced into the system."

"Miserable sufferers with disease in almost every form, misshapen by suffering, with dreadful ulcers, and pains in the bones, loss of

Mercury, arsenic, and iodides constitute what is considered the only successful treatment for syphilis. There are a considerable number of cases who take this treatment for years and yet are not cured. Then, there are a certain number of accidents such as severe reactions, partial paralysis and sometimes even death. With these things in mind, we should be ready to accept evidence that syphilis can be cured by physiological methods . . . . . Our chief need now is more faith to go ahead and try rational methods.

The close agreement between early revelation and late scientific development is truly remarkable. It should strengthen our faith in the Lord's instructions, and encourage us to make more extensive use of rational therapeutic methods.



teeth, loss of memory, and impaired sight are to be seen everywhere."

The following is Bastido's description of these same conditions:

"The effects are: loss of appetite, nausea, and other derangements of digestion, constipation, or diarrhea, colic, anemia, loss of flesh and strength, aching in bones and joints. The effect on the nervous system may be pronounced. There are: a tremor of the hands and lips or whole body, irritability of temper, fear, hallucinations, loss of memory, loss of will power and perhaps a peripheral neuritis."

Even after small doses of calomel, mercury has been found in the urine. Mercury in sufficient quantities produces a very violent inflammation of the kidneys. Although it is not proven, it is probable that any amount of mercury is irritating to the kidney. This may explain the increase in the flow of urine after the taking of calomel.

Therapeutically, mercury is used as a cathartic and in the treatment of syphilis.

As a cathartic mercury acts especially upon the small intestines, increasing intestinal movement by irritation of the lining. So slight is its action upon the large intestine that a saline cathartic must be taken after it to expel it from the body and prevent excessive absorption of the mercury.

There is no excuse for using a cathartic against which we have such a plain injunction, where there is another, comparatively harmless which will do the same work. Castor oil works on the small intestine as does calomel. Any that is absorbed simply serves as food. In fact, it is said that in some parts of China, castor oil is an article of diet. If we simply wish to clean the colon, the enema is the rational measure. Mercury, as a cathartic, although effective, should be discarded because of the definite instruction we have concerning it, and because of the damage it may do the body.

The principle underlying the use of mercury in the treatment of syphilis is different from that underlying its use as a cathartic. In the former case it is given for its action on the germ, and in the latter for its action on the patient. However, even with the drug acting on the germ, we still have its action on the patient to consider. Mercurial poisoning is more frequent in the treatment of syphilis than when taken as a cathartic.

Mercury, arsenic, and the iodides constitute

what is considered the only successful treatment for syphilis. There are a considerable number of cases who take this treatment for years and yet are not cured. Then, there are a certain number of accidents, such as severe reactions, partial paralyses and sometimes even death. With these things in mind, we should be ready to accept evidence that syphilis can be cured by physiological methods.

There is scarcely anything in the literature on the treatment of syphilis in this way. Juettner in his "Physical Therapeutic Methods" mentions work done in some German physiotherapeutic institutions. One institution had treated sixty-four cases, of whom forty-six were cured, sixteen were much improved, and two showed no change. These cases were treated with the electric light bath. It should be possible to do even better by combining all the physiotherapeutic agencies, which we have at our command. The actinic ray would seem to be especially promising as an adjuvant. Our chief need now is more faith to go ahead and try rational methods.

#### OPIUM

"This drug poison, opium, gives temporary relief from pain. It only stupefies the brain, rendering it incapable of receiving impressions from the nerves. While the brain is thus insensible, the hearing, the taste and the sight are affected. When the influence of opium wears off, and the brain arouses from its state of paralysis, the nerves, which had been cut off from communication with the brain, shriek out, louder than ever, the pain in the system, because of the additional outrage the system has sustained in receiving this poison."

Notice in the preceding quotation from "Disease and Its Causes" that opium "only stupefies the brain, rendering it incapable of receiving impressions from the nerves." This brings out the essential action of the opium in the relief of pain, namely: the dulling of the perceptions. Compare it with the following from Bastido:

"A therapeutic dose of morphine lengthens the reaction time to stimuli, lessens the sensitiveness to pain and other disturbing factors, and promotes a dreamy, abstracted state of the mind; or it induces sleep. . . . That the senses are less keen has been shown in the case of touch by the esthesiometer, in the case of sight by special apparatus, in the case of pain by vast clinical experience. That mental activity is lessened is demonstrated by the in-

creased time required to add a column of figures, or to answer questions; but there is never such depression of intellect as from alcohol. Morphine acts chiefly by dulling the perceptions."

The Testimony describes a case of chronic opiumism:

"Her countenance was sallow and her eyes were restless and glassy. Her hands shook as if palsied, and she appeared greatly excited, imagining that all present were leagued against her. Her mind was a complete wreck, and she raved in a pitiful manner."

Compare this with the following from Sollman, describing the condition of the patient when in need of the drug:

"Insomnia is a very constant symptom; the patients are very irritable and excitable, and this condition may culminate in acute mania, often suicidal. Women often have hysterical attacks."

The Spirit of Prophecy does not make the statement that opium ought never to be used. However, enough is said against it so that we act with a great deal of presumption when we use it as freely as we do. Many pains for which opium is commonly used can be much better treated by the application of light or heat. When we give an opiate we should remember the Testimony that:

"It benumbs the sensibilities, stupefies the brain, and unfits the mind for the service of God." One assumes a large responsibility, when he administers morphine to a critically ill patient, who has not made his peace with God. A clear mind might repent at the last moment of life. Sometimes the Lord is willing to relieve pain in answer to prayer.

#### QUININE

Quinine is barely mentioned in the Testimony:

"Mercury, calomel and quinine have brought their amount of wretchedness, which the day of God alone will fully reveal."

Quinine is considered essential in the treatment of malaria. It bears the same relation to malaria that mercury does to syphilis. Before one gets the idea that quinine is essential to the treatment of malaria too firmly fixed in mind, he should read of Dr. David Paulson's success in treating malaria with hydrotherapy. Why not try to treat syphilis by equally rational methods?

Nothing seems more irrational than the use of quinine in acute infections regardless of the purpose for which it is given. Sollman says, "Phagocytosis is hindered by .001 per cent. of quinine. A solution .5 to 1 in 1000 is sufficient to inhibit the movements of leucocytes on a warmed slide." Abbott estimates that ten grains of quinine, for a person weighing 130 pounds, would be double the minimum dose required to completely suppress the phagocytic action of the white blood cells. Since the white blood cells are extremely important agents in the body defense, it seems very irrational to stop their action in the face of an acute infection. It is analogous to sinking our navy when a hostile fleet is about to attack our coast.

These are the four drugs mentioned specifically in "Disease and Its Causes." However, we are admonished in many passages in the Testimonies about the dangers of drug therapy. We should inquire more deeply into the question of physiotherapy in all its branches.

Again we quote from the Spirit of Prophecy:

"Drugs never cure disease. They only change its form and location. Nature alone is the effectual restorer, and how much better can she perform her task if left to herself. But the privilege is seldom allowed her!"

Note the similarity to the following, from the Department of Pharmacology in the University of Chicago:

"A drug once administered goes to all parts of the body, affecting all tissues and every cell. Drugs are given to produce a predominant effect upon some particular organ, but in so doing they may affect some other organ in a detrimental way. We 'rob Peter to pay Paul' and sometimes Peter cannot afford to lose.

"Drugs create no new functions of cells, tissues, or organs. They do one of two things; increase or depress physiological action. No one has ever demonstrated that a drug will cause a cell to do anything which that cell would not have done by itself."

The close agreement between early revelation and late scientific development is truly remarkable. It should strengthen our faith in the Lord's instruction, and encourage us to make more extensive use of rational therapeutic methods.

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"Proscription is always safe and saner than prescription."—GEO. S. WEGER, M. D.



## DRUGLESS EXPERIENCES

Dwarikhal P. O., Garhwal Dist.,  
"Open View," India,  
August 21, 1922.

Editor, MEDICAL EVANGELIST,  
Loma Linda, Calif.

In harmony with the request published in the March-April MEDICAL EVANGELIST we thought it might be of interest to the readers of this helpful magazine to tell an experience or two which we have had with the treatment of malaria without the use of quinine.

I suppose that in all this world there are none so dependent upon Divine wisdom in the treatment of the sick as we are. Neither of us have had any training in the medical or nursing lines, though by diligent study and conversation with those who have had training we have gathered a small fund of helpful knowledge along this line.

It will be apparent to all that being thrown upon our own small resources as we are here close to the "top of the world," between six and seven thousand feet up in the Himalays, fifteen miles by rough mountain trail from the nearest medical help, we have felt very greatly our need of divine aid, and we have earnestly sought for it.

One day as my husband was returning home on mule back from the post office four miles away he found a native policeman of the high cast lying by the side of the road suffering from a severe attack of malaria. As he was unable to walk, my husband had him mount the mule and brought him to the mission station, and made him as comfortable as possible. After earnestly beseeching the Lord for wisdom we felt impressed to give the man hot water every hour with a little harmless coloring in it, as these high cast natives will not drink the water from our homes, saying they would rather die first, because they will be defiled, and their gods, which are many, will be angry with them, and in order to receive pardon from the gods will have to drink the urine of the cow or buffalo.

We figured that the water was the best thing to cleanse the tissues and blood and to wash out the stomach. ("Ministry of Healing," p. 237, also "Healthful Living," pp. 90, 187, 214, 226.) The man seemed very grateful for the assistance we gave him and praised our medicine, and the next morning was able to continue his journey in a dandy, though he had been as sick and was suffering as severely as

any case of malaria I have ever seen. In our short stay up here we have treated other cases of malaria, that have come to our door, with water treatments in various ways, and all have recovered, as they might have done had we given them quinine. When we have seen them suffer we have been greatly tempted to resort to quinine but have been deterred by the plain simple statements in the Spirit of Prophecy. So we feel we have done well to follow the directions of the Lord. All this may seem very unscientific to those who have been trained along medical lines, but for us in our situation we know that we followed the wisdom of God.

We believe that the wisdom of the Great Physician is broad enough to reach all countries and all people; and how can we as physicians, ministers, and lay-members even compare our poor, weak judgment with God's as found in the following statements:

"While He (Jesus) did not give countenance to drug medication, He sanctioned the use of simple and natural remedies."—"Ministry of Healing," p. 233.

"In the treatment of the sick, poisonous drugs need not be used."—Testimony, Vol. 9, p. 175.

"I was shown that more deaths have been caused by drug-taking than by all other causes combined. Mercury, calomel, and quinine have brought their amount of wretchedness, which the day of God alone will fully reveal. These poisonous preparations have destroyed their millions, and left sufferers upon the earth to linger out a miserable existence. All are better off without these dangerous mixtures."—"Facts of Faith," pp. 133, 139.

"In the presence of the witnessing universe, He (Jesus) testified that it is a less calamity to suffer whatever may befall than to depart in any manner from the will of God."—"Desire of Ages," p. 121.

"People need to be taught that drugs do not cure disease. . . . Often the effect of the poison seems to be overcome for a time, but the results remain in the system, and work great harm at some later period."—"Ministry of Healing," p. 126.

"Life is a holy trust, which God alone can enable us to keep and to use to His glory. But He who formed the wonderful structure of the body will take special care to keep it in order if men do not work at cross-purposes with Him."—Testimony, Vol. 6, p. 379.

"Sick people who take drugs do appear to get well. With some there is sufficient life

force for nature to draw upon to so far expel the poison from the system that the sick, having a period of rest, recover. But no credit should be allowed the drugs taken, for they only hindered nature in her efforts. All the credit should be ascribed to nature's restorative powers."—"Healthful Living," p. 244.

"He who taught the people the way to secure peace and happiness was just as thoughtful of their temporal necessities as of their spiritual need."—"Desire of Ages," p. 365.

We have noticed a statement with reference to simple herbs in the "Special Messages" given by the Spirit of Prophecy to Loma Linda. Would you kindly give a list of simple herbs and their use through the MEDICAL EVANGELIST so that those in similar positions to ours may have some help along this line as well as ourselves?

Yours in Christian service,

MRS. O. H. SHREWSBURY.

### DOES GOD APPROVE OF SURGERY?

EVERY now and then some one raises this question. Some say that instead of employing the knife we should invoke the miraculous power of God. No doubt there are cases where the latter would be the better way. Some take the position that under no circumstances are the remnant people to resort to surgery.

It is granted that surgery has been very much overdone by many, and possibly by some among us as a people. Nevertheless God has spoken concerning the matter and given a measure of undisputed approval to the wise and appropriate use of the knife. That the readers of this journal may know what God has said upon this subject we have looked carefully in the published volumes of the Testimonies and in many pamphlets and many special Testimonies and have collected the following statements on this subject. We feel sure that nearly every reader of this magazine will be glad to have this information and will preserve it for reference.

#### GOD HELPS BOTH SURGEON AND PATIENT

"Knowing the Lord Jesus, it is the privilege of the Christian practitioner by prayer to invite His presence in the sick-room. Before performing a critical operation, let the physician ask for the aid of the great Physician. Let him assure the suffering one that God can bring him safely through the ordeal, that in all times of distress He is sure refuge for those who

trust in Him. The physician who cannot do this loses case after case that otherwise might have been saved. If he could speak words that would inspire faith in the sympathizing Saviour, who feels every throb of anguish, and could present the needs of the soul to Him in prayer, the crisis would oftener be safely passed.

"Only He who reads the heart can know with what trembling and terror many patients consent to an operation under the surgeon's hand. They realize their peril. While they may have the confidence in the physician's skill, they know that it is not infallible. But as they see the physician bowed in prayer, asking help from God, they are inspired with confidence. Gratitude and trust open the heart to the healing power of God, the energies of the whole being are vitalized, and the life forces triumph.

"To the physician also the Saviour's presence is an element of strength. Often the responsibilities and possibilities of his work bring dread upon the spirit. The feverishness of uncertainty and fear would make the hand unskillful. But the assurance that the divine Counselor is beside him, to guide and to sustain, imparts quietness and courage. The touch of Christ upon the physician's hand brings vitality, restfulness, confidence, and power.

"When the crisis is safely passed, and success is apparent, let a few moments be spent with the patient in prayer. Give expression to your thankfulness for the life that has been spared. As words of gratitude flow from the patient to the physician, let the praise and thanksgiving be directed to God. Tell the patient his life has been spared because he was under the heavenly Physician's protection."—Ministry of Healing, pp. 118, 119.

#### GOD WILL GUIDE THE INSTRUMENT IF HANDLED IN HIS FEAR

"The God-fearing surgeon, when required to operate in critical cases, will call upon God for wisdom and help. And the Lord will honor His servant at such times, guiding the instrument he handles in the fear of God. At such times it is of the greatest importance that the physician be calm, and able to speak words of faith and trust in the One who is our Creator and our King. Many times this manifestation of calm trust in God will decide the case favorably, for the confidence of the physician in unseen agencies, his faith that his prayers in

behalf of the afflicted one, will be heard, will give confidence, and balance the mind of the one who is passing through the crisis. And the faith that will lay hold upon the Lord in the hour of peril, will be respected."—*In a letter by Mrs. E. G. White to Dr. D. H. Kress, November 18, 1909.*

#### LET HIM GUIDE EVERY OPERATION

"Commit every case to the great Healer; let Him guide every operation. The prayer offered in sincerity and in faith will be heard. This will give confidence to the physicians and courage to the sufferer."—*Mrs. E. G. White, February 20, 1908; Loma Linda Messages, p. 102.*

#### THE MOST SUCCESSFUL SURGEON LOVES GOD

"The surgeon most truly successful is he who loves God, who sees God in His created work, and worships Him as he traces His wise arrangement in the human organism.

"Those who minister to the sick, who perform delicate, grave operations, should remember that one slip of the knife, one nervous tremor, may cause a soul to be launched into eternity. They should not be allowed to take so many responsibilities that they have no time for special seasons of prayer. By earnest prayer they should acknowledge their dependence upon God. Only through a sense of God's pure truth working in the mind and heart, only through the calmness and strength that He alone can impart, are they qualified to perform those critical operations which mean life or death to the afflicted ones."—*Volume 6, pp. 252, 253.*

#### GOD PUTS HIS HAND ON THE SURGEON'S HAND

"The Lord stood by the side of Doctor — as he performed difficult operations. When the doctor was overwrought by taxing labor, God understood the situation, and He put His hand on Doctor — hand as he operated, and through His power the operations were successful. . . .

"God has given Doctor — the success that he has had. I have tried constantly to keep this before him, telling him that it was God who was working with him, and that the truth of God was to be magnified by His physician. God will bless every other physician who will yield himself wholly to God, and will be with his hand when he works."—*Published in the General Conference Bulletin on pages 86 and 87, and stated in a talk by Sister White on Friday morning, April 3, 1905.*

#### GOD GAVE SURGICAL SUCCESS

"I wish this to be understood. Over and over again I have encouraged Doctor —, telling him that the Lord God of Israel was at his right hand, to help him, and to give him success as he performed the difficult operations that meant life or death to the one operated upon. I told the doctor that before he took up his instruments to operate upon patients, he must pray for them. The patients saw that Doctor — was under the jurisdiction of God, that he understood his part to carry on the work successfully, and they had more confidence in him than in worldly physicians.

#### INCREASE SUFFERING TO SAVE LIVES

"The physician should know how to pray. In many cases he must increase suffering in order to save life; and whether the patient is a Christian or not, he feels greater security if he knows that his physician fears God."—*Volume 5, p. 443.*

#### JESUS GUIDED THE INSTRUMENT

"My brother, as a surgeon you have had the most critical cases to handle, and at times a dread has come upon you. To perform these difficult duties, you knew that rapid work must be done, and that no false moves must be made. Again and again you had to pass swiftly from task to task. Who has been by your side as you have performed these critical operations? Who has kept you calm and self-possessed in the crisis, giving you quick, sharp discernment, clear eyesight, steady nerves, and skilful precision? The Lord Jesus has sent His angel to your side to tell you what to do. A hand has been laid upon your hand. Jesus, and not you, has guided the movements of your instrument. At times you have realized this, and a wonderful calmness has come over you. You dared not hurry, and yet you worked rapidly, knowing that there was not a moment to lose."—*Volume 8, p. 188.*

"Sanitariums are needed, in which successful medical and surgical work can be done. Those institutions, conducted in accordance with the will of God, would remove prejudice and call our work into favorable notice. The highest aim of the workers in these institutions is to be spiritual health to the patients. Successful evangelistic work can be done in connection with medical missionary work. It is as these lines of work are united that we may expect to gather the most precious fruit for the Lord."—*MS. W-202-'03.*

—J. G. W.



# The Gospel Nurse

## OUR NURSES AND DENOMINATIONAL HEALTH WORK

HELEN N. RICE, R. N.

(A Paper Read in Medical Department Meetings at the General Conference, May, 1922)

**A**S NEVER before in the history of nursing, medical leaders are realizing the necessity of a definite educational work in the control and prevention of disease, and as a result organized efforts are being extensively carried on throughout our nation. At the head of these is the National Organization for Public Health Nursing, and the American Red Cross with their Health Centers, Health Leagues, Better Health organizations, municipal, county and school nurses, etc., all working with one ideal,—the promotion of health and the prevention of disease. A wonderful work is being accomplished; but what are *we* doing?

God has intrusted to us, His people, a wonderful truth, this Third Angel's Message, and a part of this truth is the gospel of health. The importance of this work has been emphasized by a number of beautiful illustrations used in the Testimonies to the church, speaking of it "as the right arm of the message," that "if given its place" "will serve and protect the body." Another expression, "The health work is an entering wedge," making a way for other truths to reach the heart. The relation of our religious and health literature is illustrated by the union of the "warp and the woof to form a beautiful pattern and a perfect piece of work." The health message is to occupy no inferior place, but we are instructed that "the medical missionary work should be a part of the work of every church in our land."

The following pointed quotations will serve to establish our place as educators. "From the beginning of the health reform work, we have found it necessary to educate, educate, educate. God desires us to continue this work of educating the people." "Get the young men and women in the churches to work. Combine medical missionary work with the proclamation of the Third Angel's Message. Make regular, organized efforts to lift the church members out of the dead level in which they have been for years. Send out into the churches

workers who will live the principles of health reform. See if the breath of life will not then come into our churches." (Volume 6, p. 267.) And again, "The light God has given on health reform is for our salvation and the salvation of the world. Men and women should be informed in regard to the human habitation, fitted up by our Creator as His dwelling place and over which He desires us to be faithful stewards."

Indeed, is it not this very work of health ministry and beneficence that is pictured so beautifully in the 58th of Isaiah where the very people who are instructed to "Cry aloud and spare not," who are "the repairer of the breach," and "the restorer of paths to dwell in," are also "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free," and "to break every yoke," to minister to the poor and the hungry? And the promise is "Then shall thy light break forth as the morning, and thine health shall spring forth speedily."

It is self-evident that the people in our churches cannot be educated along these health lines without teachers; and this brings us to the definite topic assigned for this paper, "Placing Denominational Health Work in the Senior Year."

Our plea has been for a place for our nurses in the organized work. As yet we have not held a large per cent of them in our own work. What is the reason? May it not be due to quite an extent to the fact that we have given them a more thorough training for the lucrative offers of the world than we have for the work outlined for God's people to do? We have graduated nurses who are properly trained for bedside care of the sick, but who have little conception of the real privilege of the missionary nurse as an educator and teacher of health principles. We have wanted them in the work but we have prepared them for only one phase of the work, the institutional, and consequently a large number are

now using their talents for the world. God can use the truly consecrated nurse to His glory in whatever environment she may be placed, but this work of the Third Angel's Message needs the talents of our young people, and our young people need the inspiration and zeal of this message. We must, then, train them while in our schools for these definite lines of service which God has outlined.

It was two years ago when a little vision of this field of opportunity opened up before some of our teachers in the St. Helena Sanitarium. It occurred to us that there were many in our neighborhood who, though closely associated with the sanitarium work and family, yet knew very little about the underlying principles of our health work and rational treatments. The faculty decided to present to our sanitarium church the plan of conducting a health school with definite class work during the winter months. The enthusiastic response with which the plan was received really surprised us, as more than fifty enrolled for this instruction. One night each week was devoted to lessons in the home care of the sick and simple treatments. The senior nurses' class took the responsibility of the demonstrations of treatments and nursing procedures. Another evening was devoted to studies in dietetics conducted by our dietitian, and a third to a study of our health principles from the standpoint of the Testimonies.

Our medical superintendent being in New York City and very much interested in the health educational work being done by the Pulis sisters, gave us helpful suggestions for a definite course of study. As then we had no denominational book, the Red Cross text on Home Hygiene and Care of the Sick was secured as a text and combined with our hydrotherapy and other special health truths made a very comprehensive course. There were twenty-nine who completed the course of instruction and received Red Cross certificates, and some of the dear mothers in Israel said this had been one of their happiest winters.

There is inspiration in service, and so we thought to extend our efforts to the St. Helena church, three and one-half miles away. We were beginning to realize, too, what a splendid opportunity was being afforded our senior students in assisting in these classes, and we were placing more and more responsibility upon them. Fifteen members were regular attendants at those weekly two-hour class periods,

and eight took the examination and received Red Cross certificates.

During this school year the educational leader in our conference made the request that a physician from our sanitarium visit the church schools of the conference and make physical examination of the pupils. What a splendid opportunity this would afford for instruction of the senior nurses in the work of school inspection. It was therefore arranged that at least two nurses accompany the physician on each of these visits, that each member of the class might have an opportunity to assist under her direct supervision in these examinations. They gained valuable experience in the theory already taught in recognizing diseased tonsils or presence of adenoids, defective eyesight or eye strain, physical deformities, malnutrition, mental deficiency, etc. When possible, visits were made by the student nurse to the homes of the children, and helpful suggestions were made in regard to health habits; or when necessary, advised to secure the services of a physician. The students who took part in the first year's examinations were impressed with the great importance of school inspection because of the high percentage of children with defects which were hampering their mental, physical and spiritual growth. The class the next year were equally impressed with the necessity of this work, but this time it was by the happy faces and shining eyes of the children who greeted the examiner with expressions as "I'm well now," or "I've gained fifteen pounds in weight and feel so good," or "Guess you can't find anything wrong with me this time." It certainly is a great satisfaction to see the increasing number of normal reports that are sent out as the examinations are continued year after year. These nurse assistants were sent entirely at the expense of the sanitarium both for time and transportation, we realizing that the educational value to the student was sufficient compensation.

We were gratified this year to find the college church enthusiastically responsive to the suggestion of a Home Nursing Class in their community, and fifty of those busy people came together every Sunday evening for their two-hour school session.

Instruction in Public Health Nursing, school and tuberculosis nursing, child welfare and social hygiene have now become an established part of our senior study to which seventy hours are devoted, and it is with an energetic



zeal that they devote a portion of this class period to the actual experience of health school work and take their regular assignment of "Ministry of Healing" quiz, demonstration of treatment procedure, or lecture on timely topics such as "Nature's Remedies versus Drugs," "Water Borne Diseases," "Patent Medicines," "Insects," "Focal Infection and Oral Sepsis," and it has been interesting to see them really converting themselves in their study and presentation of "The Fleshless Diet."

In response to the question given in the final examination to the college class, "What do you consider the most important thing you have learned,—the most interesting? What has this course meant to you?" I have chosen a few characteristic answers which will tell you better than I can what these efforts mean in our churches.

Answer from a busy college professor: (a) "I have read and made notes of all of 'Ministry of Healing' since the Health School began. I have seen and received much more instruction and benefit from it this time than ever before."

(b) "The most important thing I have learned in this course is the necessity of our understanding as much as is in our power concerning the wonderful human mechanism and how to keep it in good working order if we hope to meet the Lord's will in this respect. The most interesting: the work of the phagocytes."

(c) "These lessons have been a great help to me and I feel greatly repaid for the time devoted to this course. I have a clearer understanding of the care that the body needs and the real value of the instruction on health reform as given us by the Lord."

From an average church member:

"The most instructive,—to take a disease at the start, thereby making it quicker to get well. The most interesting,—first aid. This course has benefited me in the way stated above, also in food combinations. Hope to be of benefit to my community by imparting what I know and giving treatments when needed; also am not going to stop here but intend to study on to be of better service."

From a sister new in the truth:

"I think diet and healthful living an important thing; the subject of dress very interesting. These lessons have helped me to correct my old and wrong habits in living to good and

true principles according to the instructions given us, which were new to me."

From a senior college student:

"I have completed reading 'Ministry of Healing' since we began these lessons. I should be glad to have taken the course if only for the reason that I have thus been led to re-read the book. The most important thing I have learned in this course is the use and value of hydrotherapy,—the value of water in case of sickness. The most interesting thing is the wonderful mechanism of the human body and our duty to it as God's temple for His Spirit to dwell in that we may rightly witness for Him. I feel that these lessons have been a help to me individually in that I place higher value upon the importance of the physical being and understand many things that I did not formerly comprehend. I hope they will prove of benefit to my community by setting a proper example, by the ability of perhaps giving helpful suggestions from both the physical and spiritual side and by lending assistance in time of need."

This is from one in the normal department:

"Difficult to tell the most important, probably the importance of inspection of school children and a new inspiration to guard the rights of children. The most interesting is the remarkable results attending school inspection and dental clinics as preventing epidemics, etc. Individually I have become more interested in securing for myself habits of living which tend to immunity and especially along lines of personal symptoms. Incidentally I have wondered how my own daughter survived even though I followed the best medical advice I could get. I have been especially impressed with the rapid progress and light in prevention and treatment of disease. Have marveled that we as a people have been so slow in following it when the principles have been in the Testimonies so long. I trust that I may have new inspiration to have some conditions made more sanitary about my school rooms. I believe this knowledge should prepare us to pass through the plagues and be prepared for translation."

We have had an excellent illustration of the value of this instruction and experience in public health work in the senior year by the success of the work of two of our graduate nurses in the educational work conducted this winter in the San Francisco church, where about one hundred individuals, in nine separate classes,

have been given this home nursing course, with the text on Home Nursing published by the medical department as the basis of study; and seventy are now ready for their conference certificates. The only preparation these nurses had for this work was this training in their senior year.

Thus our graduate nurses may be fitted to enter the open doors, filling the needs in our conferences, acting as medical secretaries, associating with the gospel tent efforts, assisting at our camp-meetings, etc.

I do not refer to the work that the St. Helena Sanitarium is doing as an exception. I use it as an illustration because I am familiar with it, and it is representative of what all our training schools are doing or can do.

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## THE CONFERENCE NURSE AT OUR SCHOOLS

(A Condensed Outline of One Phase of Her Work)

1. Visit all schools in the conference at least once during the year.
2. Install proper hot noon lunches (at least during cold weather) in as many schools as possible.
3. Tactfully insist upon:
  - (a) Individual towels.
  - (b) Individual drinking cups.
  - (c) Open windows.
  - (d) Screened stoves.
  - (e) Proper privy vaults.
4. Give physical inspection to all of the school children during the year.
5. Visit in at least half of the homes and talk with the parents. Inspection should be educational.
6. Have a suitable health motto in each school-room.
7. Promote the "Health Habit" program as a part of the curriculum.
8. Encourage at least one health program in each school during the year.
9. Have pupils write health letters to the nurse.
10. Urge that one health story told or read each week to the children (perhaps during opening exercise period).
11. Advise all the teachers definitely as to signs of defects, contagious and infectious diseases to be looked for among the pupils.
12. Observe fittingly as many health days as possible.

13. Take advantage of clinics held by other Public Health nurses.

14. Keep in mind the value of bedside nursing, from the angle of demonstration, emergency care of the patient, as well as instilling confidence in the nurses' "sick care" ability.

15. Keep in touch with all our physicians in the conference.

—Kathryn Jensen, R. N., Assistant Secretary Nurses' Division, General Conference Medical Department.

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## ALUMNI ASSOCIATION

WE ARE encouraging the organization of strong alumni in all schools of nursing connected with our twenty-three sanitariums. The following seven purposes expressed by the Alumni Association of the Loma Linda Training School for Nurses, explains the reason for the existence of such an organization:

1. To enable us through an organized body to more effectively aid in giving the Third Angel's Message to the world.
2. To enable us as a body of Seventh-day Adventist nurses to have some means of friendly intercourse, thus creating a greater bond of unity among us.
3. To guard and foster the truths and ideals which called us into this work.
4. To promote the cause of advanced education for the graduate nurse, thus enabling her to receive such preparation as will fit her to more effectively hasten the giving of this last message to the world.
5. To enable us through an organized body to be an inspiration and incentive and help to the splendid student nurses in preparation for service.
6. To be a source of encouragement to noble nurses in the foreign field, supporting them by letters of cheer, and through the contribution of funds for the organized Alumni of the Loma Linda Training School of Nurses.
7. To be a source of encouragement to the faculty of our Nurses' Training School, loyally supporting them in every effort which means the promotion of the education of the nurse in preparation for the world's need.

KATHRYN JENSEN, R. N.

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# DIETETICS



## DIET AND TOOTH DECAY

BY WILLIAM CURTIS DALBEY, D. D. S.

*Shanghai, China*

**P**REVALENT as are diseases of the organs of respiration and digestion, they are incomparably less general than those of the instruments of mastication. Of all the organs of the human frame, the teeth are the most subject to destructive disease and premature decay.

While this is true, once in a while I meet an individual who is practically immune to tooth decay. Being interested, I begin to inquire into his history, his habits, his diet, etc. While at present I do not take the stand that immunity to decay can be made absolute by the diet, yet I think it may very largely be acquired by the proper diet, together with good care of the teeth.

Artificial immunity from tooth decay may be assisted very materially by keeping them mechanically cleansed from glutinoid smears and gelatinoid plaques. We sometimes call these dental plaques. Germs that are largely responsible for tooth decay fasten themselves upon the teeth in places least accessible to any cleaning process; they throw out a gelatinous covering under which forms lactic acid. These lactic acid producing bacteria thrive upon what is left around the teeth. "What is left" is part of what one eats. If the individual could be prevailed upon to subsist upon a diet less healthy for these lactic acid bacteria, we should naturally expect more or less immunity as a result.

I might say for further enlightenment that this lactic acid attacks the lime salts, of which the teeth are principally composed, a breaking down of the outer walls results, and the inner and less dense parts follow quite rapidly. This, in simple, is the process of tooth decay.

Glutinous matter from which these bacteria obtain their food of sugar, which they chemically split up, leaves their by-product of lactic acid; this acid, as we have said, attacks the alkaline tooth structure, and decay follows.

There is no doubt that in some mouths there exists a certain amount of immunity to tooth decay. What is the reason? We also find that many have tooth decay when more or less oral hygiene is practiced. Why is this?

Usually it will be noticed that those more naturally immune to tooth decay are robust, full blooded and abounding in health, while those more susceptible to tooth decay are often thin, anemic, and generally lacking in vitality. There is no question but that good teeth contribute to good health, and good health contributes to good teeth,—that is, immunity to tooth decay.

A diet that will produce good health, will produce good oral fluids to attack lactic-acid-producing bacteria, which results must certainly assist in maintaining the natural immunity from tooth decay.

One of the constituents of good normal saliva is potassium sulfo-cyanate. This seems to have a death dealing action upon glutinoid smears and gelatinoid plaques (dental plaques), thus robbing the lactic acid forming bacteria of their potency to break down tooth substance.

A diet lacking in vitamins is almost sure to bring about a breaking down of tooth substance, but before the breaking down of the teeth comes poor health to the individual. As the mineral salts are formed in the bran of wheat, rice, and other cereals, so also are the vitamins closely associated with them. Vitamins and mineral salts are also found in milk, eggs, green-leaved vegetables, ripe fruits, and whole cereals,—these are the classes of foods of the highest dietetic value.

Malic, citric, tartaric, and acetic acids of ripe fruits, green-leaf vegetables, and whole cereals are especially beneficial because they are absorbed with the blood, they form slightly alkaline carbonates which combat acidosis; a dis-



ease which is the result of a diet of deficient mineral content.

In the same degree that man departs from the natural foods designed by his Creator, in that same degree he forfeits the benefits that he should derive from their protection.

It has been found that a diet of polished rice,—rice that has been deprived of its outer surface or bran,—will produce the disease known as beri-beri. On the other hand, a diet of whole, natural brown rice, which contains the natural salts and vitamins, will cure the disease.

White rice looks better, white bread may look better, but they have been robbed of their life giving properties. This bran fed to stock keeps them sleek and fat, and the children fed upon the white starch, starve, and their teeth decay, because of the lack of mineral salts to supply them.

There are sixteen elements in the human body. Each one of these natural elements must be supplied to keep the body in health. But man has largely interfered with the prescription by demineralizing, refining, denaturing, and otherwise tampering with it. Is it not reasonable to suppose that the saliva, too, if it is not supplied with proper ingredients, will also be robbed of its protective principle?

Flesh foods are not the natural diet of man. Anatomically man is not a carnivorous animal. His teeth are not those of the flesh eater. His alimentary tract was not designed to handle flesh foods. The colon, for instance, of the carnivorous or flesh eater, like the cat, tiger, lion, is, short, small and smooth, while the colon of man is long, large and pouched as is that of the cow and other herb eating animals.

Foods of the vegetable kingdom have a fermentive, acidulating and stimulating effect upon the whole alimentary tract, the colon included, and form normal alkaline carbonates within the blood. Flesh foods when eaten by man have the opposite effect. When fragments of animal food pass through the ileocecal valve into the colon they putrify, alkalinize, and stagnate, encouraging constipation, which results of course in poor elimination,—this means poisoning. On the other hand, the cellulose contained in a vegetable diet, acts as a mild stimulus to the intestinal walls, producing its normal function.

Plenty of raw, ripe fruit should be eaten in preference to its being cooked, as often too much cooking destroys the vitamins, and the food is thrown out of balance.

Whole milk should not be left out of the diet. Milk contains the necessary mineral salts, and together with green-leafed vegetables, such as spinach, cauliflower, lettuce, celery, etc., and good ripe fruit, with a few nuts occasionally, forms the ideal diet for man. This diet when eaten properly, together with right exercise, must bring health into all the organs of the body, and this will include the teeth.

## PERPLEXITIES

(A Soliloquy)

A CONSCIENTIOUS medical student having graduated, established himself in a city of his choice. One day after he had dismissed a patient by advising him to go to one of our sanitariums where he could receive proper treatment, he became absorbed in serious thought. He had discovered that he could not follow out the Lord's designs in his private practice without having proper facilities such as treatment rooms, diet supervision, out-of-door life, and the Lord's altar. And to himself he raised the very serious question, What shall I do? He had no sanitarium, no treatment room, no cafeteria, no country base, no altar for the Lord.

What should he do? As the doctor next door does,—give pills and powders? He might advise his patients in regard to their diet and advise hydrotherapy in the place of drugs, and advise out-of-door exercise, but even so, what about the spiritual health? Concerning this, perhaps nothing is said.

Again to himself he says, Am I doing what the Lord wishes me to do? And he involuntarily answers, No, I am not. I am constrained to send my patients to His sanitariums where they can be given what He desires them to have, proper diet, proper sleep, hydrotherapy instead of poisonous drugs, and out-of-door life away from the city. There they can be taught of the God of nature, and the Creator of their bodies, and can be given an opportunity to accept Him and stand with those who have an altar. So there goes all my patients. But how about my fees? Who will pay my rent and my gas? But there are only two things to do, either as the doctor next door does, or "Come out from among them and be separate." Which?

A CONTRIBUTOR.

Page Twenty-five



# Our Workers at Home and Abroad

Conducted by Newton Evans, M. D., President College of Medical Evangelists

## DISPENSARY WORK ON THE TIBETAN BORDER

J. N. ANDREWS, M. D.

WE HAVE just completed a half year in our new dispensary building, and find that our total number of dispensary calls is nearly 5000. These consist of all sorts of cases, but with a preponderance of the cuts and bruises, sores and broken bones, eye troubles and itch and worms which a foreign doctor may be trusted with, and fewer of the fevers, which the natives in this region would rather leave in the hands of the Chinese medicine shops or the casting-of-lots of the lamas. In a report from a mission hospital in Batang, to the west of us, as also in a word from a physician who formerly worked in Tatsienlu, a similar mention is made of the patients treated. It is probable that all out-of-the-way places have still to bring the people gradually to confidence in the foreign medicines and treatments.

In surgery, however, we have a line that is encroached upon by no others here, and our reputation is gradually spreading for this work. In the new buildings we have a bright and clean operating room fitted up, and we have been doing a large number of operations of all sorts. In this we have the help of Brother Shinn, an anesthetist, and of one Chinese helper, who is becoming quite efficient, so that a large part of the preparatory work for operations can be entrusted to him. A Tibetan also, of about forty years, who is acting as gateman for the compound, is also very helpful in the dispensary. We have operated upon his daughter, and although the case was a bone infection of several years' standing, and therefore not a brilliant success, yet he is loud in our praises, and in explaining the wonders of our anesthetics to the Tibetans, who are afraid they would never come out alive from such an experience.

There are many lepers in this region. When I made the first trip to Tatsienlu, with Brethren Warren and Blandford, we were surprised at one place near here when the people would

not sell us eggs, saying that they were wormy, and would give us disease. Later I learned that leprosy is supposed to be transmitted by eating infected eggs, and that in many regions no one will eat eggs except such as are from hens of their own raising. Months ago word came from Peking that a supply of the new preparation of chaulmoogra oil, for the hypodermic treatment of leprosy, had been sent to us. We usually wait four or five months for parcel post shipments from such a distance without becoming alarmed, but it looks this time as if this medicine had been lost. A wealthy Tibetan has promised us any amount of money if we can cure him of this disease, and many would come from great distances if we were able to cure them.

We were pleased recently to meet a big wind-tanned Tibetan who had come down from Gantze, a large town on the North Road, about ten days away. He had a great braid the size of one's wrist wound around his head, and set off with a large ivory ring at one side. He is a representative of the Tibetan prince of that region, who has developed a heavy opium habit, demanding an ounce or more a day, and comes with the proposition of taking me to Gantze, he supplying the horse and yak caravan, an armed company of Tibetans for protection along the journey, to pay all expenses and give me a big fee, and to return me safely to Tatsienlu when the man has been cured of the opium habit. It is a proposition which is tempting, I must say.

The local Chinese officials, who lately are very reluctant about allowing foreigners to travel at all around the border, have given their ready permission, and with a caravan such as this there is no danger. They are waiting now for final word to come from the Gantze prince. If we go, we shall travel slowly along the way, treat all the sick that we can from place to place, and distribute quantities of our one Tibetan sheet, "The Law of

God," and Bible portions. Besides we shall have a greatly appreciated opportunity of being with the Tibetans alone for a length of time, and thus receiving help with the Tibetan language. Our dispensary here would receive good advertising.

As Americans we are in great favor with the officials these few months. The Chinese Commissioner of the Border presented me with a horse, which he said I needed for going about the city on medical calls; and later the local magistrate, not to be outdone, also gave me one. They call on me for the better known medicines, iodine, quinine, and salves, from time to time.

At present our main effort is with the dispensary work, and the distribution of literature. We have Sabbath-school regularly, and a few interested ones attend, but having no native Bible worker, or even native believer, with us, and our time being so much taken up with the medical work and language study, we are not holding any public efforts. We very much hope soon to be able to handle the Tibetan language, and to begin earnest work for these people. Tibetans, though not so numerous as other peoples, must be reached with this message before the end comes. Old and experienced workers are arriving for work in the other missions here on the border, and we also want to give of our best efforts to warn those in the Great Closed Land.

Tatsienlu, July 8.

(*Asiatic Division Outlook*, Aug. 15, 1922.)

## MEDICAL MISSIONARY WORK IN SALVADOR

FOUR years ago this July 25 we reached Salvador with very little money, and not an acquaintance, but we had a message to deliver. A gentleman called us to teach English to his children. We accepted the call. Such requests were repeated until records show seventy-one pupils, representatives of thirty-six families; three of which are of presidential stock of three republics. Of these seventy-one, sixty-seven are staunch Catholics, one being a priest's offspring. Some have done well in their ventures. One became an accountant in a San Francisco bank, another a New York druggist, a third is now preparing for law in Harrisburg, Pa. One pupil is promoting the silk industry in Columbia, S. A.; another is in a Hamburg, Germany, school;

three are in Paris. These folks have heard the message. Four purchased and studied "The Food Question;" two bought Bibles.

We constructed a very modest suite of treatment rooms, and invited the public. Our bath-book testifies that eighty-five different persons have proved the efficacy of the Lord's remedies. Some feared the hot treatments and came no more; others returned. A few purchased "Epidemias" ("Epidemics") many discussed health questions; the majority expressed some interest; all had the message. These patients represent about all classes here. Some have gone abroad. Three continents can hear the comments of simple hydrotherapy in Santa Ana. Those who can pay do so; those who cannot are not refused. None need go away unwashed. The poor receive such help as the establishment affords. Simple injuries, such as wounds and scalds, receive attention.

Four years ago cook stoves were almost an unknown thing. Today they are slowly gaining favor, though the ordinary kitchen employee of this country fears them. Conservative matrons are giving some thought to better methods of cooking; a few have asked instructions in this art. Six of Anderson's "Science of Food and Cookery" have found their way into Santa Ana homes. Two more are asked for.

Four years ago rational treatments were unheard of; now a few families apply them. Today there are those who talk about whole grain products; there are those who listen to the doctrine of Genesis 1; those who at least weigh Lev. 11 and Deut. 14. Some folk have stricken flesh from the menu.

The dinner cook need not be idle; there is work for the nurse, teacher, bookman. Surely the harvest is at hand.

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## THE MEDICAL EVANGELIST

A Journal Devoted to the Promulgation of Health Reform Principles

LOMA LINDA, CALIF., SEPTEMBER-OCTOBER, 1922  
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JULIUS G. WHITE.....Editor  
ARTHUR N. DONALDSON, M.D. ....Associate Editor  
NEWTON EVANS, M.D. ....Chairman Publication Committee

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The Editor, MEDICAL EVANGELIST.

We are glad for the article from Dr. F. B. Moor in the department of Therapeutics, and we hope to have more from his pen along these lines. He has given a ringing call to us to advance in searching out the light which God has given us as a people and to make a fuller application of it to our medical work. Doctor Moor graduated from the College of Medical Evangelists in 1920.

### HALLOCK—ORR WEDDING

We have received word that Miss Clara E. Hallock, who graduated from the Nurses' Course at Loma Linda in 1921, was married August 16 to Mr. Lester B. Orr, the local elder of the church at Briggsdale, Colorado. Their home and address will be Briggsdale, Colorado.

During the week of Sept. 24 to 30 Elder and Mrs. George B. Starr have been occupying the daily chapel period for an hour with the medical students in Loma Linda, and the same for a half hour daily with the nurses and sanitarium workers, setting before us the importance of the Spirit of Prophecy in our work. He related the special way in which God used this gift in establishing the work in Australia. The incidents given were not only interesting, but they illustrated points in experience which may come to us again and again in the future. The importance of following the Lord's instructions implicitly was specially emphasized and illustrated. These talks have been very profitable; many have since expressed themselves as having been greatly encouraged by them. All were impressed with the thought that we can not afford to follow our judgment in matters where God has spoken. "In all thy ways acknowledge Him and He will direct thy paths."

R. S. OWEN.

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## ARE YOU A GOOD SEVENTH-DAY ADVENTIST?

A young man stepped into a restaurant for lunch, and the waiter, without waiting to take his order, brought a bowl of beef broth, whereupon he said, "I did not order that."

"You wanted dinner, didn't you?" replied the waiter.

"Yes, but being a vegetarian, I like to choose my food," said the young man.

"Oh," said the waiter, "You are a Catholic, are you?"

"No," answered the young man, quite surprised, "What makes you think that?"

"Because the Catholics are having a forty-day fast, and they do not touch any meat all this time; that is, all good Catholics do not."

"Oh, I see," said the man.

When the waiter returned, the young man said, "If that is what you call a fast, then I fast the year round, as I am a vegetarian straight through."

As the meal progressed, the young man reflected, and thought it a good time to take his light from under the bushel and let it shine a bit; so at the next opportunity he remarked, "No, I am not a Catholic, but a Seventh-day Adventist, and all Seventh-day Adventists are vegetarians, you know; that is, all good Seventh-day Adventists."

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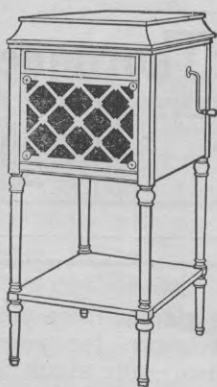
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